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a recognition of the idealistic nature of his views ; and the peculiar form given by him to pessimistic idealism may be aptly termed ' Dionysian hedonism.' Certain difficulties and inconsistencies are then dealt with, on the whole satisfactorily, although in the writer's opinion one of the difficulties is based upon a misinterpretation. Herr Hollitscher says that Nietzsche has failed to see that the slave morality is just as much a manifestation of the will for power as the master morality, and that, when it has conquered, it *ipso facto* becomes the master morality ; inasmuch as the possession and exercise of power is the important thing, while the manner in which it has been gained is entirely indifferent. Nevertheless, as Herr Hollitscher himself points out, Nietzsche's will for power is always tending in the atomistic direction, and its manifestations are always in individuals, not in communities as such. Now the slave morality is never represented as victorious through the efforts of individual slaves, and the civilization built upon it is always one in which the masses, not individuals from among their number, are the controlling power. There is always the opposition between the man and the crowd. In this particular case, therefore, there seems to be no reason to charge Nietzsche with inconsistency in regarding the prevalence of the slave morality as a sign of degeneration.

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From Epicurus to Christ. WILLIAM DEWITT HYDE. New York, The Macmillan Co., 1904. — pp. viii, 285.

"With just enough of comment and interpretation to bring us to their points of view, and make us welcome their friendly assistance in the philosophical guidance of life," President Hyde aims to present the doctrines of several of the leading ethical philosophers of antiquity, concluding his volume with a discussion of the essential features of Christianity. Each of these ethical systems is treated as the source of a distinct "principle of personality." Taking the systems slightly out of their historical sequence, the author discovers five such principles arranged in an order of increasing completeness and culminating in Christianity : "the Epicurean pursuit of pleasure, genial but ungenerous ; the Stoic law of self-control, strenuous but forbidding ; the Platonic plan of subordination, sublime but ascetic ; the Aristotelian sense of proportion, practical but uninspiring ; and the Christian spirit of love, broadest and deepest of them all."

The exposition of the five ethical doctrines mentioned is generally clear, and reveals throughout the author's lively appreciation of their bearing upon the problems of modern life. The treatment of Epicureanism is especially happy in this regard. The value of this least adequate principle of personality is exhibited in connection with our need of relaxation, the necessity of yielding frequently to the pleasure of the moment. The account of Stoic ethics is less satisfactory. The parallel drawn between Stoic self-sufficiency and theories of 'apperception' popular in present-day

pedagogy seems rather far-fetched. Injustice is done to Plato by the author's severe criticism of the ascetic element in his ethics, while the same rationalistic tendency prominent in the thought of Aristotle is entirely ignored. In the chapter upon the "Aristotelian sense of proportion," appropriate emphasis is laid upon the many-sided and practical excellence of Aristotle's teachings. Christianity is presented as, in its essence, the "maintenance of certain personal relationships," in a word, the "spirit of love." Although we have here a well-balanced and sympathetic interpretation of Christian ethics, yet one wishes that the author had gone on to describe more definitely the relation of Christianity as the final synthesis to the several previous philosophies which, in comparison, appear as inadequate and one-sided. In Christianity, understood as the expression of love to God and man, we have, to be sure, a more comprehensive and satisfactory doctrine than any of the preceding; but the author neglects to point out how, in this love which is latent among all mankind as a spiritual brotherhood, Jesus discovered the basis of social unity which, after the disintegration of the Greek state, Plato and Aristotle sought in vain to find in reason, and which was quite despaired of in the individualism characteristic of Stoic and Epicurean thought.

The book fulfills its purpose admirably. The author has a firm grasp on the fundamental principles of the systems which he discusses and, in addition, a remarkable insight into the practical merits of the different theories. He writes forcibly and with an abundance of illustration. For general reading the book is interesting, suggestive, and helpful.

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Der Skeptizismus in der Philosophie. Von RAOUL RICHTER. Erster Band. Leipzig, Verlag der Dürr'schen Buchhandlung, 1904. — pp. xxiv, 364.

This is the first volume of a proposed history of philosophical scepticism and covers the period of the Greek Sceptics. There is place for such a work, which, in the light of recent developments in the theory of knowledge, shall separate out the various motives of the sceptical point of view, and estimate sympathetically both its positive value and its limitations; and Dr. Richter's book is, on the whole, very satisfactory for the period it covers. The plan of treatment does not involve any independent investigation of historical and critical minutiae. The endeavor is rather to interpret broadly the motives and results of the sceptical doctrine, to the end of estimating its validity and significance. Accordingly, considerably less than half the book is devoted to the historical reconstruction; the rest is given to a critical estimate. The account of the sceptical doctrine is a very good piece of clear-cut exposition. It emphasizes the fact that it is the nature of things-in-themselves, not phenomena, against which the doubt of the sceptics is directed, and it accordingly finds in them a partial, though